



THE TWO WORLDS.

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A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1827—VOL. XXXV.

FRIDAY, NOVEMBER 17, 1922

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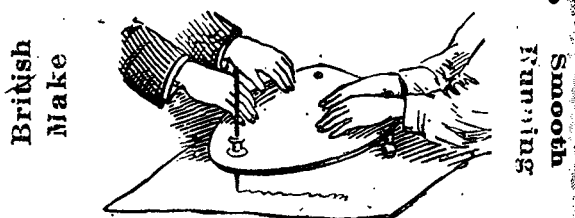
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An Exponent of the Spiritual Philosophy of the Present Century.

No. 1827—Vol. XXXV.

FRIDAY, NOVEMBER 17, 1922

PRICE TWOPENCE

Bible Studies.—No. 7.

Thou Shalt Not Suffer a Witch to Live.

Alfred Kitson.

NO DOUBT many Christians have been deterred from investigating the claims of Spiritualism by the above Biblical injunction under the impression that to do so was to disobey God's divine command. We have learned that the God of the Israelites was not the Creator of the heavens and earth, as we have been taught to believe, but their tribal god, or guardian spirit. Therefore, any commands that he may have given to his worshippers are applicable to them and to them only. Similarly, the commands given by the gods of the surrounding nations to their own devotees was applicable to them, and did not concern the Israelites.

We must also take into consideration the fact that the Israelites developed a priestly class whose interests were to confine all that related to their rites, ceremonies, sacrifices, etc., to their order, and to fence round their rights and privileges with prohibitives, commandments and injunctions with a "Thus saith the LORD" (Yahveh), in order to instil fear into the minds of the people and deter them from disobeying. We should also bear in mind that the priestly caste furnished the material or records from which the scribes compiled their records, which now form the text of the Bible, and so were able to colour the accounts of the fate that befell those who dared to transgress the law.

"In all religions of the world," says Prof. F. B. Jevons, Litt. D., Professor of Philosophy in the Durham University, "the relation of men to their gods is regarded in the first instance as being a relation of the community to the gods of the community. The gods protect and assist the community; the community worships the gods, where—as in Japan and amongst the Jews—the relation is explained as having its basis in a covenant entered into between the god or gods on the one hand and the community on the other. The relation is not between the god and any particular member of the community. Religion, in fact, was an affair of the community rather than of the individual; it was national rather than personal. This subordination of the individual personality to the community—which finds an expression in intense patriotism—is more easily maintained in a small community, such as that of the Jews or those of the Greeks later, than in a big one, and that is probably one reason why it was in ancient Egypt, a great state, in which many political communities, originally separate, were fused, that the value of personality was first recognised, and was felt to be indestructible. In the empire of ancient Egypt, despotically ruled, there was opportunity for the individual to think of other matters than the maintenance of the state's existence, and he thought of his personal existence not only in this life but in the next."

Thus we see how in small communities the liberty of the individual had to be sacrificed for the welfare of the State.

In this way priestly interests grew from little to much, and in course of time came to be looked upon as being identical with the state. The maintenance of their hold on the State is with us to-day in the English State Church, with its vested interests. It has opposed and persecuted all dissenting bodies, who have had to fight and suffer, and suffer and fight in order to win recognition. It is the operation of this priestly tendency of exclusiveness

that is at the root of those Biblical injunctions. The priestly orders would not tolerate any individual outside their own order to practise psychic powers.

But this is not all of the story of opposition. Biased as the records of the Bible are against individual psychics, the text of the Bible has been deliberately falsified. This is a strong charge to make, but briefly summarised, the case is as follows: "Thou shalt not suffer a witch to live" (Exodus xxii. 18). "There shall not be found among you . . . a witch . . . or a consulter with familiar spirits" (Deut. xviii. 10, 11). "A man, also a woman, that hath a familiar spirit shall surely be put to death" (Lev. xx. 27). These are not to be found in the original text, but were inserted by the translators to please King James I. "For setting about their work after that Prince had written his 'Daemonologia,' they received into it, by his particular request, these phrases which favour the vulgar notions of witchcraft." (See Bishop Hutchinson's book on "Witchcraft" chapter xiv.)

The Douay Bible gives a more truthful translation of the above than does the Authorised Version of King James (the one in common use in Sunday Schools). Quoting from the Douay Bible, the above passages read as follows: "Wizards thou shalt not suffer to live" (Ex. xxii. 18). "A man, or a woman, that hath a pythonical spirit dying, let him die" (Lev. xx. 27). "Neither let there be found among you any . . . wizards . . . nor any one that consulteth pythonic spirits" (Deut. xviii. 10, 11).

Here we learn that the Israelites were forbidden to consult anyone who had a PYTHONIC spirit, or the spirit of prophecy, as the term is evidently derived from "pytho," the ancient name of Delphi. It was there that the famous temple dedicated to Apollo, the god of prophecy, was to be found, whose oracles, through its priestess, or pythoness, were famous throughout the known world for their truthfulness, and were consulted by Kings and the nobility. In discussing the question, "Why the prophetess Pythia giveth no answer now in verse," Plutarch tells us that "When Kings and States consulted the oracles on weighty matters that might do harm if made public the replies were couched in enigmatical language, but when private persons asked about their own private affairs, they got direct answers in the plainest terms, so that some people complained of their simplicity, and as being unworthy of their divine origin." He also adds this positive testimony to the truthfulness of her prophecies: "Her answers, though submitted to the severest scrutiny, have never proved false or incorrect. On the contrary, the verification of them has filled the Temple with gifts from all parts of Greece and foreign countries. . . . The answers of Pythoness proceed to the very truth without diversion, circuit, fraud or ambiguity. It has never yet, in any single instance, been convicted of falsehood."

Such wonderful prophetic utterances as are here indicated cannot be attributed to guess work. Here is evidence of a power as divine as was ever manifested by a Jewish prophet. We can readily understand the reasons why the Jews were warned against consulting such malevolent prophetesses as these. They were jealous of their rivals, and wished to confine the gift of prophecy to their own priestly order, for the "pythonic spirit" is the spirit of prophecy.

Now, with regard to the term "wizard," Prof. B. Sullivan says, concerning the affix, "-ard," that it means state or character, as "dot-ard," one in a state of dotage, "slugg-ard," one who slugs, or indulges in sloth, so "wiz-ard" is a wise man or a sage. So that if witchcraft means

wise woman, as Dr. Moor thinks it does, then it is the feminine or complement of wise man. Perhaps both the wise man and the wise woman possessed in some degree the power of clairvoyance and clairaudience, as did the prophet, Samuel; and in time came to be revered by some and feared by others who were unable to hide their evil secrets from the penetrating gaze of these people.

In the American Revision of the Bible the term "witch," in the above passages, is rendered "sorceress," which I purpose to consider, along with the term "familiar spirits," in my next article.

*

Mrs. Jennie Walker Returns!

A Fine Photographic Test.

H. J. Osborn (London).



IN THE brief period since the passing of my dear wife, Mrs. Jennie Walker, I have had numerous messages sent to me from various quarters, for the larger part of a nature to merit acceptance, but in some cases lacking clarity of evidential value. But I have also had clear, distinct and unmistakable

PROOFS OF JENNIE'S SURVIVAL, continued virility of mind, interest, sympathy and love.

My definite belief is that, in a case, as hers was, where the body was worn to breaking point by pain and suffering, the spirit, too, must, of necessity, be tired and worn, and in need of rest. I believe, also, that in such a case usually there would be a period, shorter or longer, during which personal manifestations would not occur. But this would not prevent messages coming, not perhaps from, but on behalf of the translated spirit. And I am satisfied that most of the messages which have reached me, both directly and indirectly, are of that nature.

These considerations, however,

DO NOT LESSEN, THEY EMPHASISE

the value of certain intimate communications. I have no doubt she has characteristically, in her weakness, insisted on making certain early efforts for my satisfaction, and because of my quick departure, just as often, when duty called, she did work she was not strong enough for.

I give here only one instance bearing on the spirit portrait test sitting I had recently at Crewe. Neither during her long illness, nor in the distressful days of its close, did my wife and I ever discuss whether or how she would come back to me. I think we both knew, without words, that should she pass on she would naturally manifest herself.

Three weeks after her passing I was called hurriedly from a meeting to another room where our London Central developing circle was sitting. The medium, Mrs. Podmore, was under control, and I knew at once that Jennie was there. I had an intimate conversation with her, and decided proofs of identity. Before she left I told her I meant to sit at Crewe—before leaving for America—but did not expect she could so soon give me her portrait. She answered,

"I KNOW, I SHALL BE THERE!"

On Tuesday, October 24th, I had a long-desired, but only hurriedly-arranged sitting with Mr. Hope and Mrs. Buxton at Crewe. I bought in Manchester the same day a packet of quarter-plate Imperial rapid photographic plates, carried them to Crewe, never parted with the packet, held it with the mediums, in all our hands, in the little preliminary seance, placed it then in my pocket, and kept it on it during the "studio" preparations.

I examined Mr. Hope's camera, an ordinary, ancient camera, rubbed glass back and lenses, rubbed the dark slide, and myself focused with Mr. Hope seated.

In the little dark-room I opened the packet, chose plates 3 and 4 (and for a second exposure 5 and 6); placed two in slide, and signed each one; closed the slide and placed it in the breast pocket of my coat, and kept the packet of plates in another pocket. Mr. Hope never touched the plates nor held the slide. I put it in the camera, and, after the first exposure, turned it for the second. This was repeated with the other plates. Mr. Hope only raised the shutter for exposure. He and Mrs. Buxton were in my line of vision throughout, and no movement of theirs escaped me.

In the dark-room again I took the plates from the slide, replaced the first two in the box, and that in my pocket, put two more in the slide, and the former processes were exactly repeated.

In the dark-room the third time I alone touched the plates.

I DEVELOPED THEM MYSELF.

Mr. Hope never once all through put even a finger on them. I saw an "extra" come up on the plate first exposed. Mr. Hope did not see it. I carried the dish to the kitchen and washed the plates under the tap. There was an "extra" on one plate of each pair. That on the second was a large oval patch of light.

On the first plate, however, there was an unmistakable

SPIRIT PORTRAIT OF MY WIFE.

Its quality, even in the negative, surprised Mr. Hope. He



had never met my wife, nor had Mrs. Buxton, nor even seen her portrait. The first prints fully confirmed my own instant recognition, and I knew that Jennie, as she said she would be, was there! Later prints are even more definite. I have had the spirit form enlarged by a professional expert, and have also a lantern slide from the negative, and also one of the enlargement. These latter I showed by electric lantern on November 3rd at my good-bye meeting with London Central.

RECOGNITION WAS INSTANT AND COMPLETE

in a crowded meeting mainly composed of people who knew her intimately.

Dr. Abraham Wallace, the President of the Society for the Study of Supernormal Pictures, who was present and spoke, affirms that the portrait presents my wife exactly as she was when he last saw her in the hospital private ward in consultation with the doctor there..

Minus the

PURPOSED TRICKERY OF THE TRICKSTER

(as in the "Price" case) my sitting was a complete and impregnable test. New plates just from the maker, never touched by the mediums, no slightest action of theirs outside my ken, every process throughout done completely by myself—these things add one more to the many proofs

that no trickery is practised at Crewe.

I am glad and proud to have been given such a signal proof, and I think it a privilege to add here my testimony to the sure and certain, unstained and unstainable character, simple honesty and transparent probity of Mr. Hope and Mrs. Buxton.

Mr. H. J. Osborn

ON the eve of sailing for America Mr. H. J. Osborn received a very cordial note from Sir Arthur Conan Doyle:—
15, Buckingham Palace Mansions,
London, S.W.1.,
November 1st, 1922.

DEAR MR. OSBORN,—God speed! I was glad to hear of the photo.—Yours in the Cause,

A. CONAN DOYLE.

At the London Central meeting on Friday, Nov. 3rd, Dr. Abraham Wallace, President, S.S.S.P., very warmly commended Mr. Osborn's tour.

Miss Lind-af-Hageby at Manchester.



AN enthusiastic gathering of nearly 2,000 people were present in the Ardwick Picture Theatre, Manchester, on Sunday, November 5th, to greet Miss Lind-af-Hageby, of London, and had the pleasure of listening to an excellent address by a finished orator who, one could not help feeling, spoke from a deep conviction of the strength and importance of her subject.

In a brief introduction the chairman, Mr. E. W. Oaten (President, Spiritualists' National Union), alluded to the great accomplishments of the speaker and the prominent part she has taken in all humanitarian causes, especially that of our "lesser brethren" of the animal kingdom. Her work in France for the wounded was succeeded by hospital work on behalf of the rickety and ill-nourished children which are the characteristic aftermath of all war. Her labours on behalf of anti-vivisection and slaughter-house reform were a tribute to her kindness and care for the beast as well as man.

Madame Gertrude Edgard (Gold Medalist), of Milan, gave an excellent rendering of "How Lovely Are Thy Dwellings," which was heartily applauded.

Miss Lind-af-Hageby was greeted with applause on rising to address the huge audience on "The Place of Spiritualism in the Evolution of Humanity." Outlining her subject, she claimed that human evolution was a matter of politics, religion and science, all of which when

studied could help them to direct into easy and natural channels the future evolution of humanity. The acid test by which the value of each was to be judged was its application to practical and every-day life. She deplored the tendency of some phases of science to become applied to war and bloodshed in an effort to exterminate men; just as she deplored the tendency of what was called religion to become mere formalism. It was the spirit of religion rather than its formalism which would tend to human betterment. The basis upon which all religion rested was the fact of human survival. If man does not survive death, then religion has neither meaning nor purpose. Survival of death was the foundation fact upon which religion had based the rules of conduct and morality. Hence, Spiritualism, in concentrating on the evidences for survival, dealt with fundamentals, for in tabulating its evidences of survival it demonstrated that the spirit within man was the continuing reality. Illustrating her point from the parable of the rich man who would pull down his barns and build greater (Luke xii.), she claimed that the mere clamour for wealth was hopeless in itself since the fact of death terminated all such effort. "Thou fool, this night thy soul shall be required of thee!" necessitated that soul making a fresh start.

After a criticism of Prof. Sherrington and Chas. Richet, who endeavoured to explain the elusive phenomena of life in the terms of physical or psychical reactions, she claimed that life was only understandable if we regarded the spirit as the player, the body as the harp, and life as the musical outflow.

The ancient theological conception of survival by resurrection after an age-long sleep in the tomb, was foolish as the dull and useless heaven which we used to be told about. Goodness was appalled at the contemplation of mere uselessness—a good life must be a useful one. People read in the papers columns of crime and violence, and obtained an exaggerated opinion of the evil which exists in the world. The tokens of love and affection, the detail of ten thousand happy homes, the sacrifice of child for parent and parent for child, were such every-day facts of life that their mere recapitulation would become monotonous. And yet, the very joy of living rested upon these manifestations. The tender tokens of regard of husband and wife, friend and helper, did not lend themselves to news columns. They mostly recorded the tragedies of life.

It was the glory of Spiritualism that, by rising above formalism, it enabled us to see the unity of life. It demands the use of reason, it affects reconciliation between seeming opposites, and puts spirit and matter each in its own place. By connecting us with the inner side of life it enables us to see that compensation and retribution come to us here after if not here. It demonstrates rather than speculates. It convinces us that we are spirits here and now, and that there is action and reaction between spirits incarnate and discarnate. It is not a "sit down and be happy" faith, but rather a stimulus to effort, since whatever we would attain we must labour for. It extends the boundaries of our sense perceptions, and thus enables us to cognise the world of effects of which this world is the realm of causation. It demonstrates that evolution is proceeding now, and that revelation is continuous and progressive. Religious formalism suggested that revelation stopped 2,000 years ago, and that no progress beyond its hoary revelation was possible. It was not difficult to understand the pessimism of Dean Inge, who seemed to have an idea of recurring cycles which carried life so far, and then threw it back into its old state. That was the result of formalism, and it effectually killed all spiritual life.

When recently visiting the League of Nations at Geneva she heard Dr. Nansen, who was a truthful man, tell of some of the sights he had seen in Russia—of mothers killing their children and salting the flesh for future food. (Horrible.) Yes, it was horrible! but the greatest tragedy of all was that nobody cared, and the mass of organised religion in Europe made little effort to right matters. The "Sermon on the Mount" was the kernel of practical religion, but let them look at the Pope and the Bishops and ask what effort was being made to make its principles applicable either to religion, politics or business. What was the cause? Formalism! The observation of form

times, seasons and ritual was killing the true spirit of religion. In America it was possible to find undertakers advertising that they would manipulate the face of the deceased and give it a happy smile for one dollar, or a look of peace and Christian resignation for five dollars, but all the dollars in America could not give a clean spirit to a filthy and depraved man. Goodness is what we are, not what we look.

It was the glory of Spiritualism that it awakened us from spiritual sloth, made us think for ourselves, work for our own future happiness, and develop our potential powers in order to use them for human betterment. Men and women used to think that by isolating themselves from the world spirituality and holiness could be attained. Men became hermits and monks, women became nuns, thinking thereby to attain spiritual quality. She herself liked the solitude of the mountain top, where in the vast spaces and peaceful silence she could have time and space to think and breathe and grow; but the strength thus gained must be brought back into the congested avenues of life, to the mart and workshop, and made available to humanity. She believed that Spiritualism, in encouraging us to find a link with the larger life, enabled us to come back with renewed strength to the service of humanity, that we may aid and assist all those human activities by which men shall evolve in strength, wisdom and goodness. (Applause.)

As the huge company left the building the large number of expressions of appreciation from those who were attending their first Spiritualist meeting were noticeable and for nearly an hour little knots of enthusiasts were discussing the points of the address, and many of the 'faithful' were earnestly engaged in answering the questions of the uninitiated. These monthly meetings are becoming a source of strength to the Societies in the district.

The "Catholic Herald" and Spiritualism

We have received the following reply to our remarks of October 27th from Mr. Poynter:—

Sir,—I am very grateful to you for your kind treatment of my letter in your issue of October 27th, and, if you will allow me, I would like to add the following remarks.

My difficulty is that, assuming it as a fact that spiritual entities do appear, yet there is no means of verifying their identity, for they do not belong to our material sphere, nor are they governed by the laws thereof. (At any rate, we have no means of knowing that they are, and that is the same thing so far as evidence is concerned.) The evidences on which seances rely in order to recognise spirits are, however, essentially the same as those of this material sphere. 'It looks like' so-and-so, 'It speaks' like him or her'; 'It seems to know what was known only by such-and-such a person, now dead.

Yes, but what use is this as evidence when applied to beings not bound by the laws of our sphere? All the resemblances, or knowledge, may be simulated or obtained in ways possible in that other sphere though not in ours! It is not necessary to allege that that is really so in every case, or in any given case. The point is that the doubt overshadows the whole of the phenomena, so as to render them all useless as a guide.

You reply that 'both worlds are part of God's Universe.' That is true, but it is only to say that God is Creator of all things. It does not touch the point as to impossibility of recognition on one sphere of phenomena belonging to another ruled differently (or at least possibly so ruled). Neither is that point touched by the statement that we have powers which can, if developed, enable us to apprehend that other sphere. Such powers may connect us with that sphere; but how can they get over the vital point of evidence of identity of phenomena? That is what I am concerned with: how to verify a 'spirit' (supposing it really to be such) as being really the personality it seems to be?

With regard to the argument that such a doubt would be equally fatal to Christian (Biblical) miracles, well, even if it were so, it would not prove one thing to be right, but two things to be wrong! However, a reference to a work of Catholic apologetics will show that the Catholic Church

does not build (so far as evidence is concerned) on mere 'psychical' arguments at all. In controversy it bases itself on reasoning verifiable on this present sphere. No doubt certain 'modernist' sects do otherwise, but that does not affect Catholicity.

"Whatever be the truth of these matters, no harm is done by friendly discussion, as in the present case, and we all aim simply to get at the facts.

"Yours faithfully,

"J. W. POYNTER."

We can only liken the case to that of the aeroplane. Until the Bros. Wright and others demonstrated the possibility of flight the majority of people were satisfied that the attempt to conquer the air was a foolish fancy. "If a machine is heavier than air, how can it float?" was the general argument. The fact is, the difficulty was insurmountable in theory, but the theory collapsed when men definitely resolved to try. Scores of things are impossible until effort shows them as possibilities. Spirit identity is often a difficult matter, but practice shows that it can be proven. Many phases of varying mediumship corroborate each other, and by cumulative evidence the case is built up until conviction becomes certainty.

The question of the same laws not being operative on both planes is a valid one, but that does not argue that no laws are operative behind the veil. To argue that the laws of spirit life allow wilful deception to persist without discovery and without the slightest check is quite unjustifiable contention. Deceit and dissimulation exist here on earth, but a penny rate paid by the ratepayer keeps it in such subjection that we all sleep safely in our beds. The people over the border cannot well be bigger fools than are we.

S.N.U. Quarterly Meeting.

THE Quarterly Meeting of the above Union was held at the Maskell-street Rooms, Manchester, on Saturday, October 28th. Members present were Messrs. Wright, Hendy, Mambery, Oaten, Owen, Richards, Boddington, Knott, Roberts, Bogue, McIndoe, Skelton, Gush, Saunders, Wolstenholme, and Mrs. Greenwood, J.P., Mrs. Pickles, Mrs. Stair, and Mrs. Jamrach. Apologies for absence were put in on behalf of Messrs. Woodland and Todd and Mrs. Brooks.

The first business of importance was the report of the Appointments Committee. About 70 applications for the vacancy had been received. The Committee at successive meetings reduced these to twelve, then to seven, and finally to three: Mr. Howard-Hulme (Brighton), Mr. Naylor (Dunfermline), and Mr. Berry (Worcester). These three gentlemen were interviewed in Manchester, and a full and careful consideration of their qualifications and experience enabled the Committee to recommend the appointment of Mr. Berry to the post of General Secretary. The General Council confirmed the appointment as from October 2nd, 1922.

The most gratifying result of putting the position up to competition was the discovery that the Movement held men of high qualifications and organising experience. It is to be hoped that the growth and development of the Movement will, at no distant period, bring a call for the services of such talented men.

The appointment of a new General Secretary necessitated a discussion on the situation of the Registered Office. Several towns were considered, but with one dissentient it was finally agreed that Manchester offered the most central position as between North and South, and as possessing really first-class railway facilities.

Mr. Berry having resigned the office of President consequent upon being appointed General Secretary, the vacancies thus created were filled by the elevation of Mr. E. W. Oaten from the vice-chair to the Presidency. A new record was created by the election of Mrs. Jessie Greenwood to be vice-president.

Mr. Oaten paid a suitable tribute to the very valuable services of the late Secretary, Mr. Yates, in creating the present system of office organisation, and expressed the wish that our appreciation of his services to the Union

and to Spiritualism be put on record. Mr. Bogue moved and Mr. Membrey seconded a resolution to this effect, and it was carried unanimously.

The National Pooling Scheme, as presented to the Annual Conference, came before the Council, and a small sub-committee consisting of Messrs. Oaten, McIndoe and Saunders were appointed to complete the scheme.

The composition of the various sub-committees next came under consideration, and with sundry changes were confirmed by Council.

Disputes between churches and their members, and between churches and their District Councils occupied a great deal of the time of the Council. It became very evident from the evidence before us that much work remains to be accomplished before we secure the complete unification and organisation of the Movement. It cannot be too often emphasised that a house divided against itself cannot stand, and the very urgent need for strengthening the Movement should be a challenge to all disputants to look for the larger national interests rather than the narrower local issues.

A complaint was received from Mr. James Lawrence (Newcastle-on-Tyne) that his name had been omitted from the list of associate members of the Union printed in the Annual Report, and thus giving rise to local rumour that he was not now a member of the S.N.U. In discussion it was discovered that this was not the only name omitted. It was then ordered that a full list of the omitted names be prepared, and that these appear in THE TWO WORLDS with an apology to all concerned for the inadvertence. The list is as follows: Mr. S. S. Barton (Manchester), Miss E. Barton (Burnley), Mr. G. S. Bulford (Southampton), Mrs. Devonport (Bolton), Mr. A. V. Hendy (Southampton), Mr. Hall (Ilford), Mr. E. W. Jones (Cardiff), Mr. Jas. Lawrence (Newcastle-on-Tyne), Mr. L. Lewis (London), Mr. and Mrs. Palin (Nottingham), Mrs. Raine (Bradford), Mr. and Mrs. Richards (Cardiff), Mr. and Mrs. Talks (Lincoln), Mr. Taylor (Birkenhead), Mr. Warrington (Leeds), Miss M. Mills (Bradford), Mr. A. Mason (Glasgow), and Mr. J. Parker (Bradford).

It was announced that visits to this country were expected from Mrs. Bertha Crear, the lady who represented the coloured races of America at the International Conference in London this year, and from Mr. and Mrs. Phelps, of South Africa. The latter are strongly recommended from the South African Union of Spiritualists. There is every prospect of tours being arranged for next year in both instances, and churches desirous of booking either party should communicate early with the Secretary, S.N.U.

The Council received with very great pleasure a letter from the secretary of Daulby Hall Church, Liverpool, stating their intention to remain in affiliation with the S.N.U., and that a Roll Book containing the Seven Principles was being prepared for the signatures of their members.

The Parliamentary Committee reported the steps taken to deal with the sudden emergency of the General Election.—GEO. F. BERRY, General Secretary.

We have to record with regret the passing of Mrs. Eastwood, late President of the South Manchester Society, which occurred at her home, 73, Heywood-street, Moss Side, on October 10th, 1922. For many years Mrs. Eastwood laboured as an instrument of the spirit people, and though severe suffering was entailed by a cancerous growth which ended her mortal career, she continued her Society work to within a few weeks ago. We shall make further reference in our next issue.

APPROPRIATE of the General Election and THE TWO WORLDS' suggestion of questions to candidates, Sir Joseph Wood writes in answer to a letter from the President of the Wembley Spiritualist Mission, "I confess that I have not much information with regard to the Witchcraft Act, 1730, nor the difficulties of Spiritualist mediums exercising their psychic gifts without molestation by the police. I am prepared to consider the question when I have a little more time, which, I am afraid, WILL NOT BE BEFORE THE ELECTION DAY!" The small caps and point of exclamation are mine. Sir Joseph ought to have entered the legal profession.—R. A. BUSH.

Parliamentary Election, 1922.

S.N.U. Special Effort.

THE following are the particulars of the promises received at Chief Office. Will members kindly notify ALL promises received.

329 replies from all English, Welsh or Scottish candidates.

279 Promises of Support (equalling about 19 per cent.

45 Conditional or Doubtful Replies.

5 Definite Refusals.

329

Many promises of support have been received by individual Spiritualists which have not been notified to headquarters.

ANALYSIS OF PROMISES—

177 Labour

48 Liberal

12 National Liberals

42 Conservatives, Unionists and Independents

279

Where candidates have replied giving promises of their support if elected, we have written to the churches in their respective areas asking them to give these candidates all the support they could.—GEO. F. BERRY, Gen. Sec.

Spiritualist Activity at Hucknall.

MR. HARVEY METCALFE, the well-known psychic medium and lecturer, has caused quite a stir in social and Spiritualistic circles at Hucknall. The Co-operative Hall has been engaged by the local Spiritualist Church for a number of lectures, both scientific and religious.

The speaker differs from the type of spiritual mediums expected, in the fact that he is just an intellectual young man with advanced knowledge on scientific, philosophical and religious matters, and an arresting personality that has won over many hypercritical minds. He claims there is no death, bringing forth facts to prove this assertion, while a pleasing feature of the mission is the demonstration of clairvoyance.

It should be mentioned in these meetings no description of a spirit visitor has gone unrecognised. Many remarkable tests have been given that should remind the average investigator there is a something in Spiritualism that is tangible and realistic. One telling lecture on "The Morality of Modern Spiritualism" has undoubtedly placed this movement on a religious basis in the minds of the people.

The hearty singing of the hymns and the rendering of the solos by Miss E. Pegg and Miss D. Ross, with the inspired remarks of the chairman, Mr. E. Cowell, of Chesterfield, helped the conditions to be such as are required for the successful demonstration of the power of the spirit.

The most vivid lecture of the week was the limelight lecture on spirit photography and materialisation that Mr. Metcalfe has delivered. It is one of the most practical demonstrations of the scientific side of the Spiritualist cause, and contains evidence for the survival of man that has been collected by the most eminent scientists of the world.

Whatever the future of Modern Spiritualism may be, we are convinced that if left to the earnest work and efforts of such lecturers as the present missioner to Hucknall, the Spiritualist cause will have the right opportunity of expressing its claims logically and sanely.—"HUCKNALL DISPATCH."

HIS many friends will be pleased to know that Mr. W. W. Oldfield, of Barrow-in-Furness, was successful in his campaign as Labour candidate at the recent Municipal election. Mr. Oldfield has for many years been an earnest Spiritualist, and we offer him our congratulations. How many others are there?

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return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, NOVEMBER 17th, 1922.

Remembrance!

The Reality of the Thought Realm!

SILENCE! Two minutes silence! The din of the busy street is hushed, the rumble of noisy wheels clattering over stony streets ceases. The honk of the motor horn, the purr of its engine, the grind of tramcar wheels, the pit-pat of human footsteps on the terraced side-walk—all is stilled! From hoary heads and young the hat is lifted—a silent tribute to the unseen watchers. The erect military form comes to "attention." In the marketplace and stock exchange equally with workshop, office and homely fireside, all activity is changed to quietude. The silence thrills us through and through, and in place of the physical noise and bustle, the atmosphere becomes dense with living thoughts. For the nation pays its tribute to the memory of the fallen!

To those of us who are psychic in temperament, it was the most active two minutes of the week. Thoughts pressed in upon us from millions of minds! Mixed thoughts! The memory of a dozen hair-breadth escapes from death came out from the mentality of those who had faced the horrors of the campaign. The memory of joyous comradeships with those who had paid the great price. Remembrance of the kindly nurses and hospital staffs who had nursed men back from the threshold of the grave. Thoughts such as these were in the tense air around us. And other thoughts, too! Thoughts of gratitude for a safe return emanated from those upon whom young or old were dependent. Kindly thoughts of faithful comrades whose native land was other than their own ran through the minds of many, and helped to strengthen the ties which knit nations together.

Aye, the air was full of thought-pictures. Memories of letters—now tear-stained—the last letters from many a dear one at the front, the telegram announcing sad news, and other memories of missives sent out from home which never reached their destination, were uppermost in the minds of some. Others again dwelt in thought upon a few treasured relics—a medal, a certificate, a wallet, a photograph—recalling memories of the stalwart figure who would return no more to fill the vacant chair.

In other minds again arose the spirit of pride—pride for the willing sacrifice made by a faithful soul for a great ideal. And thoughts of sadness, too, from desolate soul—parents, wives, lovers—whose hopes and whose future were blasted upon Flanders' fields. One could discern the thoughts of the new generation now coming to manhood, who envied the opportunities of their near elders, and regretted that immaturity had deprived them of an opportunity. How many minds there were who pictured a little wooden cross in a foreign land as the token of their beloved who thought of a mouldering form beneath the turn of soil that could be left of them.

Aye! the mental world, where thoughts are actual realities gives us a real index to men's hearts, beliefs and hopes, and in that silent moment, when the inner sanctuaries of men's conviction were emptied into the mental atmosphere, we stood appalled at the amount of work which Spiritualists have yet to do. There were so few who realised that the boys were actually near them, so many who thought they slept in earthly graves. Some there were who reacted to the actual presence of their beloved. I am confident that in the stillness the conviction came to some for the first time in their lives that the one they had mourned was at their side, and was appealing to their hearts. It was a tense moment as one stood and allowed the thoughts of others to beat in upon his consciousness.

Then came the impress from the other side—the anxiety of those whose dear ones were sad and suffering, the nonchalance of the thousands who found they were being honoured, and looked upon it as an unmerited tribute for they had but done their duty! A true evidence of their modesty, for the true hero is always modest.

And over and above it all one felt from them a little feeling of dread which one is almost afraid to record. The dread that the purpose of their sacrifice is not secure; that war has not ended in Europe; that there is danger of humanity missing the peace for which they and we are longing. It may be merely a dread arising from past memories, or it may be a call to us to do more than we are doing to secure peace amongst the nations. It came to us, that thought, terrifying in its possibility, and it is due to those who projected it that we record it as a warning.

Oh, the fulness of that two minutes cessation from activity! Nature abhors a vacuum, and as earthly movement ceased the realm of mentality correspondingly seethed with deeper, fuller life, and the arisen hosts of our living dead were found to be actively interested in our doings. We can rejoice that for two minutes each year every true man and woman pauses to think of his arisen ones. That forms a link of contact with them, since the only way to shut them out of our lives is to keep them out of our thoughts.

And as the wheels began to revolve again, and the bustle of busy life broke through the stillness, our hands went to our brow in token of their presence and ministry.

"Comrade! We salute you!"

CURRENT TOPICS.

That Election Campaign. BY the time these lines reach our readers the country will have emerged from the throes of electionitis. The interest which this event has for Spiritualists centres round the number of candidates elected who will support our National Petition to relieve mediumship of the obnoxious intendants which the law at present casts upon us. In law every medium is a rogue and a vagabond. That is an intolerable blot upon our honour and our honesty. We are pleased to know that the questions framed and published in THE TWO WORLDS have been put to candidates in hundreds of public meetings, and have been reprinted and published in scores of daily papers. This is bound to have an effect.

What Has Been Done. THE S.N.U. chief office has done well. Every candidate in the kingdom has received from the Secretary, Mr. G. F. Berry, a parcel of literature containing a copy of Dr. Powell's pamphlet, "Psychic Science and Barbaric Legislation," a pamphlet "On the Side of the Angels," being a report of our editor's appeal under the Military Service Acts, a copy of the Petition we intend to present to Parliament, and several other circulars. Several of our people, when questioning candidates, have received replies to the effect that such candidates knew nothing of the matter. Where such has been reported to us we have forwarded another parcel from THE TWO WORLDS Office, but assertions of ignorance on the part of candidates arise only from the fact that they have not perused the correspondence sent them. Where they have been questioned in public meetings this lapse has speedily been rectified.

The Results Have Been Good. WE are pleased to say that several hundred replies have been received from candidates, and in only a few cases has there been a refusal to help us obtain justice. It now remains to be seen how many candidates have been actually elected out of those who promised support. Particulars of promises from local candidates, wherever they have been received, were sent to each affiliated church in time for last Sunday's services. Chief office has done well! In many constituencies our church members have been alive and forced the point home; in others there has been grave neglect. Where promises have been received from successful candidates they should be forwarded at once to Mr. G. F. Berry, 25, Thornton Lodge-road, Huddersfield. The fight must now be transferred to the House of Commons.

Future Action. LATER on, when our petition is to be presented, we shall notify all churches and ask members to write their member asking him (or her) to be in the House on the chosen date. Be prepared by getting your member's private address, and postcard him to his home as well as to the House. We must have that law amended. Talking recently to the Chief Constable of one of our leading cities, we were pleased to hear him say, "The law is an old one, difficult to administer in these times, and the police would like to see it amended." We think the Chief Constables' Association might again be approached in drafting the amendments. Spiritualists are as anxious as any body of the people to protect the public against the cheat and the charlatan, but true mediumship must be relieved from the odium imposed by the present legal statutes.

The Great Silence. IT is a strange irony that in the country whose legal statutes infer that there are no spirits the whole populace ceased their work on the 11th inst. to pay a silent tribute of remembrance to the men who fell in the Great War. This is a far truer "communion of saints" than form or ritual can show. In the mind of each silent worshipper there was visualised the form of some dear one personally known to him. It was a living concentrated thought projected into the consciousness of a friend and brother, and by the laws of psychic attraction it could not fail to bring the dear one nearer to us. There can be no sweeter experience than to know one is not forgotten by those one loves best. And the LAW claims that there are no spirits.

Man Used to Lie in the Grave for Ages! WHAT a strange conception is this to be held in a Christian country! The Churches to-day are recognising the existence of those around us who have escaped from the burden of the flesh, and we marvel is that such acts were put upon the statute books in their present form. It must be recognised, however, that the Christianity of 1922 is not the Christianity of 1823 (Vagrancy Act) or 1736 (Witchcraft Act). In those days the common belief centred round the general resurrection. The dead were in their graves and would remain there until the resurrection morning. That was the atmosphere in which such acts were contrived. They were moulded in the thought of their age.

It is Still the Letter of Churchmanship. THIS conception is still enshrined in the thirty-nine articles of the Church, and is perpetuated by many of the hymns of the Church (No. 575 A. and M. is one of many). Times changes Churchmen, Churchmen have changed their opinions, and we are satisfied that the influence of Modern Spiritualism has had more to do with such change than any other thing. We can understand why such laws were passed in their original form, but there is neither sense nor logic in rigidly adhering to them when the conceptions which fostered them have been abandoned by everyone outside a lunatic asylum and the few who are "text bound."

A Righteous Demand Which Should be Heeded.

WE Spiritualists want freedom! We do not want licence! - We are prepared to co-operate with all the forces of law and order to suppress cheating and deception if the honest use of honest mediumship can be secured for honest men and women. We not only ask, but we demand, freedom from religious bias and persecution.

That Mystery Plate and the S.P.R.

Quite a deal of interest is being kept up in the attack made on Mr. Hope and Mrs. Buxton by Mr. Harry Price and others. Two plates are alleged to have been missing after the experiment at the Psychic College, where there can be no doubt that two others plates were substituted for an equal number originally contained within the experimental packet. One of these missing plates, we understand, was posted anonymously to the S.P.R., and has added quite a spice of interest to the event. We have never disguised our opinion of the absolute worthlessness of the experiment as an experiment. We have never concealed our opinion that the S.P.R. allowed itself to be unfairly influenced. The S.P.R. has been placed in a humorous position by the receipt of the "mystery plate." The man who sent it has made each side fearful to make any move. He holds the key to the position.

A Reward Offered.

OUR contemporary "Light" has offered a reward of £25 for particulars concerning the sender of the plate to the S.P.R. Mr. Harry Price has announced that he will add a similar sum to the reward, and we have no doubt that there is precious little chance of his losing his money. The man who abstracted the plates, whoever he may be, of course holds the pass, but where carefully-arranged schemes are in evidence we think it likely that this is but another detail of the scheme. The Crewe circle has been wise enough to get on with its work, conscious of its own straight-forwardness, and has not taken the alarmist steps which a guilty party would have been expected to take. Hence the device of the mystery plate failed to fulfil its purpose. It is really too funny to be taken seriously.

THE concluding portion of the article by Mr. W. H. Evans, "The Subliminal Consciousness in Relation to Mediumship," is unavoidably held over until our next issue.

THE whole assemblage of facts, whether one calls them spiritistic or occult, or metaphysical, is true, authentic and indestructible. Whatever may be the errors, illusions, frauds, there remain some indisputable and authentic phenomena, before which every kind of authority will have to bend.—PROF. CHAS. RICHTER.

INSPIRATION is not confined to religious matters, but holds good in the sciences and arts to an extent scarcely realised at the present time. Is it likely that the leaders in science and art will suddenly lose all interest in their life work and that which was their chief interest when they pass from this world to the next? Is it not more reasonable to suppose that their interest will still be maintained, and as the messengers and agents of God they will carry on the work to which their lives were devoted?—REV. CHAS. L. TWEEDALE.

MR. J. W. GOTT, who recently suffered nine months imprisonment for blasphemy, passed away on November 4th at Blackpool, and the body was interred at Bradford on the 8th inst. Many years ago Mr. Gott took some slight interest in Spiritualism, but his bent carried him into the camp of freethought. He was the relentless enemy of creeds, and undoubtedly his days on earth were shortened by the imprisonment which resulted from the persecution of religious bigots. We had little sympathy with his methods, but he was an honest man, however mistaken. We believe his sacrifice will hasten the repeal of the Blasphemy Acts, which are a restriction on free speech.

REPORTS OF SOCIETARY WORK

1.—Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2.—Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement columns.

3.—Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4.—IMPORTANT. No Special or Ordinary Reports two Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send remittance with your report.

HALIFAX DISTRICT COMMITTEE.

The monthly conference of the above Committee was held in the National Spiritualist Church, Sowerby Bridge, on Sunday, Oct. 21st. The business session commenced at 10.45 in the morning. Mr. Quarumby, vice-president, occupying the chair. Mr. Bastall offered the invocation. Fifteen minutes was spent in spirit communion, during which delineations and messages from our arisen ones were given by Mr. T. H. Wright, Mrs. Smith and Mr. Harding. A very hearty welcome was accorded to the committee by Miss Hirst, vice-president of the local church.

Mr. Quarumby expressed the Committee's best thanks, and also gave a very sincere welcome to Mr. A. Smith, secretary of the Y.D.C. Mr. Smith, in his reply, stated that it had been decided by the Y.D.C. that he should visit the district committees with a view to strengthening the link between the two bodies. Six churches, represented by six delegates, five associates, and three officers were in attendance. The minutes were read and adopted. The E.C.'s report was read and accepted. The correspondence and financial statement were also read and accepted.

A motion, notice of which had been given at the previous conference, "That this District Committee meet every two months during 1923, and that we seek permission from the District Council to this end," was discussed and defeated.

It was with deep regret that the conference was called upon to accept the resignation of Mr. R. H. Yates as President of the Committee for reasons of health, the secretary being instructed to write expressing such regret, and wishing him a speedy and lasting recovery.

The resignation of the secretary was also accepted owing to the pressure of other duties, and it was unanimously agreed that the Committee's appreciation of the services rendered by the retiring President and secretary be placed on record.

Mr. T. H. Wright, of Sowerby Bridge, was unanimously elected President, and Mr. Thistlewaite, of Keighley, as secretary.

At the afternoon Lyceum open session Mr. T. H. Wright performed the pleasing ceremony of naming a baby.

At the evening service Mr. Quarumby occupied the chair, and was supported by Mr. A. Smith, Mr. Braumhall and Mrs. Thackeray. During the service Mr. Quarumby installed the newly-elected President. Upon taking the chair Mr. Wright expressed his thanks for the honour that had been conferred upon him, and pleaded for greater co-operative effort, and for a fuller realisation of the value of unity.

The choir, under the able leadership of Miss Glegg, who presided at the organ beautifully rendered the anthem

"God is a Spirit."

Mr. W. Clay, on behalf of the Committee, thanked the local friends for the excellent manner in which they had been catered for, Mr. Quarumby supporting the same.

BRITISH MEDIUMS' UNION.

The annual meeting of the above Union was held at Mill-st. Spiritualist Society, Middleton, on Saturday, Oct. 21st, at 4 p.m. Mr. W. E. Bentley, the President, occupied the chair. The minutes of the last annual and half-yearly meetings were passed, and after a little discussion were confirmed. It was resolved to appoint a sub-committee to deal with the revision of rules. Mr. Timms, Mr. James and Mr. Lee being appointed, together with the President and Secretary, for that purpose. Correspondence was then read, which included a letter from Mrs. Cropper, of Ashton-u-Lyne, tendering her resignation to the Union as a member, owing to continued illness and inability to meet her contributions. Mrs. A. Bentley commented upon the valuable work Mrs. Cropper had done for the Union and the Movement in general, expressing the thought that something should be done for her in her hour of need. The result was a collection amongst the members present to be disbursed between two members in the infirmary and in need of financial help and Mrs. Cropper. The amount collected was 36s., making 12s. for each person.

The continued illness of Mrs. Eastwood was commented upon, and also

Mr. John Kay. The secretary was instructed to write letters of sympathy to each of these three.

In consideration of their long and faithful service, it was resolved to grant four of our members an honorary life membership, namely, Mrs. Eastwood (Manchester), Mrs. Cropper (Ashton-u-Lyne), Mr. John Kay (Salford) and Mr. F. Hepworth (Bury).

Mrs. Farrel sent in her resignation as not being able to see her way clear to conform to the rules, which was accepted.

Mr. W. E. Bentley then gave his Presidential address, which consisted of dealing with the work which had been accomplished during the past 12 months, commenting upon the propaganda work done and the growth of the Union in adding to our numbers eleven new members. The President was thanked for his address. The secretary then gave his report, reflecting upon the unanimous support received from the President and the executive council in the work undertaken, and also the enjoyable time spent at Hebden Bridge picnic on July 29th.

The treasurer then gave his report, which showed a slight increase to the good in the financial statement.

The auditor gave his report on the accounts, which was very satisfactory, and each in turn was thanked for their gratuitous services.

Miss A. Taylor, of Bury, entirely cleared away all misapprehension respecting taking meetings at private meeting places for personal profit in a nice way, which was obvious to all present. The place notably in question was Carlisle.

Nervous Weakness, Anæmia and Headache,

The after-effects of St. Vitus' Dance and Heart Weakness
Cured Completely by Dr. Cassell's Tablets,

When you need building up, why not take the assured remedy for the rundown condition and for nervous complaints generally—Dr. Cassell's Tablets. Hundreds of thousands of people in every part of the Empire have taken them, and are grateful that they did so. In fact, you cannot take Dr. Cassell's Tablets without experiencing benefit.



Miss Elsie Benstead, 42, Rosmead St., New Bridge Road, Hull, says:—"When quite a little girl I had St. Vitus' dance, and ever after was nervous and ailing. I grew up terribly anæmic, with no energy, and suffered dreadfully with headache. Another affliction was neuritis pain in my back, so sharp that it was like toothache. Nothing relieved it. For four years I was like that in spite of medical treatment and advertised things, and was getting no better. I had no heart for anything and no strength. I was hardly ever free from headache, and often my heart would flutter frightfully. Anyway, I started taking Dr. Cassell's Tablets, and feel quite a changed girl. I grew stronger than I had ever been, and colour came back to my cheeks. Now I am ever so well and active."

The Universal Home Remedy for

Nervous Breakdown	Headache
Neuritis	Anæmia
Indigestion	Palpitation
Sleeplessness	Kidney Weakness
Neurasthenia	Children's Weakness
Nerve Pains	Wasting

Specially Valuable for Nursing Mothers and During the Critical Periods of Life.

Dr. Cassell's Tablets

Home Prices 1/3 and 3/-

Sold by Chemists in all parts of the world. Ask for Dr. Cassell's Tablets and refuse substitutes.

his juncture Mrs. E. Holden, informed the members of the Society on of Mr. Geo. Vernon the reasons, when it was proposed that a letter of sympathy and condolence be sent to the family. A vote was taken in silence in honour of one who had devoted his life in the relief of suffering humanity.

It was resolved that the secretary communicate with the secretary of District Groups and Councils respecting any Spiritualist Church and dispute of its being a bona fide Society.

The election of officers for the next 12 months resulted as follows: President, Mr. W. E. Bentley; Vice-President, Mr. W. Ridgway; Secretary, Mr. J. Knight; executive council, Mr. W. Bacon; executive council, Mr. Adcock, Mr. James, Mr. Hamer, Mr. Lee and Mr. Massey; auditors, Mr. Shirley and Mr. Charnley. A substantial tea was indulged in and enjoyed by all. A vote of thanks was given to Mill-st. friends for their hospitality.

The evening a propaganda meeting was held, Mr. W. James (Stockport) and Mesdames Adcock and (Bury) taking part. The meeting was presided over by Mr. W. E. Bentley. The tone, conditions and subject matter were excellent, both philosophy and phenomena. The meeting closed with the benediction, "Peace, like a River" was sung. Everyone in leaving felt they had had an enjoyable time with the friends in the spirit world.

HELFIELD DISTRICT COMMITTEE.

A monthly conference of the district was held on Sunday, Nov. 5th, at Wombwell. Thirteen churches were represented. In addition to the above-mentioned churches there were representatives from three other churches who had been invited to attend. On the recommendation of the committee all three churches were linked up with the S.N.U. for the year. We are hoping to add more in the very near future. These churches were strongly advised to make sure that their funds, property and everything were safeguarded through the S.N.U.

Our business through the day was of the general routine character. The financial position is still good. The reports are a very pleasant surprise with us now. They are nearly all written. Practically all churches are having good times. People are being turned away from some places. The only place that is not making a way is where some of the individuals imagine they are the Movement. Their time is taken up with inquiries,

We had a report given by Mr. Wilkinson of the Y.D.C. This organisation seems to be having very good times. It has not much money. Mr. Gush has given Study Guilds up because only one D.C. has taken any interest in this matter. We are pressing on the original dates for Y.D.C. quarterly to be carried through.

Good propaganda meetings were held on Saturday afternoon and evening. The old workers have cause to remember their work in the Sheffield District. As the young workers are shaping up and take on the mantle when these have laid it down, they will lay it on under these conditions with assurance knowing full well it will not be laid down.

Mr. Hunt occupied the chair at all the meetings.

LONDON, FULHAM.—SUNDAY, NOV. 12th. MRS. JAMRACHE. THURSDAY, NOV. 15th, at 8, REV. MATTHIAS.

FAREWELL TO H. J. OSBORN.

THE capacity of our hall was overtaxed on Friday, Nov. 3rd, on the occasion of Mr. H. J. Osborn's lantern lecture on the eve of his departure to America. The lecturer on "Spirit photography," and illustrated several of the more recent remarkable achievements in this branch of psychic work. Mr. Osborn then gave the story of his recent experience with Mr. Nope at the Crewe Circle, mentioned the stringent tests he imposed, and displayed on the screen a photo of himself with a "spirit extra" clearly and unmistakably that of his dear wife, "Jennie Walker." Dr. Abraham Wallace, who was present, and who had been in attendance during the last days of her illness, expressed his satisfaction at the undoubted genuineness of the "extra," and registered his conviction that when Mr. Osborn departed for his lecture tour to America he would be accompanied by his dear wife.

The audience then enjoyed some excellent and striking clairvoyance by Mrs. B. Stock, and the meeting terminated with a short speech from Mr. Barbanell, the chairman, the keynote of which was "Au-revoir, but not good-bye." Mr. Osborn suitably responded.

BRISTOL: UNITED.

On Sunday afternoon, Oct. 22nd, at the open session of the Lyceum, the infant son of Mr. and Mrs. S. Horn was named by Mrs. R. Darby. The baby was given the earth name of Arthur John Sylvester, and the spirit name of "Courageous." All were touched by the beauty of the service, and at the close the baby's name was enrolled as a member of the Lyceum.

On Thursday, Nov. 2nd, the choir marked their appreciation of the efforts of their able leader, Mr. McGuire, by the presentation of a walking stick on the 44th anniversary of his wedding day. The presentation was made by Mr. L. Haywood in a few well-chosen words. Mr. McGuire very feelingly responded.

SALE OF WORK AT YEADON.

WE have just concluded a most successful sale of work, the proceeds of which were devoted to pay for our new church, which was opened on Saturday, Sept. 9th. The sale of work was held for three days. A willing band of helpers assisted to make the event a success. Good entertainments were provided each day. At the close the net proceeds resulted in the sum of £265. The committee desire to express their thanks to all who helped in this event.

BANGOR, N. WALES.

ON Tuesday, Nov. 7th, Mr. A. Clayton, the young blind seer, paid us a visit and delivered a very telling and appreciative address. He took for his subject "The Seven Principles of Spiritualism," and dealt with each principle in a very masterly manner. After the address clairvoyant descriptions were given, which were most beautiful and accurate, the full names and occupations being instantly given in each case, which were all recognised. What transpired during the meeting, especially when clairvoyance was given, proves without a doubt that if this young brother and honest worker has been deprived of his material sight, he has been amply blessed and endowed with that spiritual sight which brings him into close communion with the spirit world. The church room was fully packed

with a very intelligent and attentive audience, and the bright, cheerful, homely, honest way and disposition of Mr. Clayton found its way into the hearts of his hearers, and won him a very warm share of their good feelings, and their unanimous desire is "Do come again and give us more of that blessed light."

Mr. Clayton has promised us his services again in the early part of the New Year.

The chair was taken by Mr. Owen, the President, who also conducted the singing and presided at the organ. A silver collection was made towards the expenses.

BROMLEY.

ON Friday, Nov. 3rd, a meeting arranged by Mrs. Hughman, secretary of the Bromley Circle of Psychic Study, was held in the Literary Institute.

Miss Angelica Patterson showed her wonderful collection of inspirational pictures, and gave a detailed account of each. One series of pictures was based on the coil or spiral, and the lecturer explained that this form was the symbol of unfoldment of the soul, and had been used to indicate how, with the growth of the life within the coils of custom and convention, ideas must expand that the soul may advance.

The chair was taken by the Rev. C. Drayton Thomas, and many interesting questions were satisfactorily answered.

Mrs. Hughman read a letter from the Liberal candidate, Mr. Kingsley Griffiths, who had been approached with regard to his opinion on the Amendment of the Vagrancy Act. Mr. Griffiths stated "that solely in the cause of British Justice he entirely agreed that the Vagrancy Act should be amended, and would support a Bill to that effect in Parliament."

GRIMSBY: KENT ST.

ON Sunday, Oct. 29th, Mrs. Key, of Lincoln, conducted the week-end services. The attendance at all the meetings was beyond all expectation, and the harmony that reigned in the church was most gratifying to the officials. Being Hospital Sunday, the collections were taken for the said institution realising £3 3s. 7d.

The inspirational and trance addresses were remarkably good. In the evening the subject was "Spiritualism and the Bible," demonstrating the great spiritual messages, which was followed by clairvoyant descriptions which gave many clear proofs of spirit return. The healing class which meets on Sunday mornings proves beyond all doubt the great healing powers through the instrumentality of the sitters.

HEATON AND BYKER.

ON Sunday, Nov. 5th, the anniversary service of the above church was held in the Imperial Picture Hall, Byker Bank, kindly lent by the proprietor, Mr. Dawe. It took the form of a propaganda meeting. The E.C. of the N.C.U. were present, Mr. J. Ridley (South Shields) presided, supported by Mesdames Bradley and Petrie, Messrs. Bogue, Gills, Dawell, Todd, Robinson and Martin Dodds. Mr. Bogue, in his most impressive manner, gave a stirring address on "Spiritualism: Its foundations and faiths," which was received with rapt attention by the large audience present. Mr. Gills also gave an address on "Spiritualism: Its revelations to the present age," which made a great impression on the audience.

present. Mrs. Bradley gave clairvoyant descriptions in a lucid and convincing manner, which were very well received.

The choir, under Mr. Hunter, rendered the anthems "The Lord is My Salvation," and "I Love the Lord."

The usual votes of thanks concluded one of the most successful meetings held in this district for a long time. We feel that much good work has been done.

RUNCORN: ASHRIDGE ST.

A MOST successful day was held on Sunday, Oct. 29th. In the afternoon a joint session of Runcorn and Widnes Lyceums was very enjoyable, when thought-provoking questions were asked and answered.

In the evening an experiment of part singing was tried for the first time by the Lyceum. The audience was agreeably surprised at the result, and congratulations were sincerely poured upon the singers. Mr. Foster's performance on the newly-renovated organ added to the harmony of the service, while the telegraphed wishes from Daulby Hall Lyceum—it also being their "Day"—made a further link in the harmonious relations. The songs, chosen to show the parts to advantage, together with the recitations, which were of a highly spiritual and moral character, made a well-linked programme. A cornet solo made a suitable break in the proceedings, the services nicely closed with the song "Good-night." It was a real good day.

MEMORIAL SERVICE AT BRIGHTON TO MRS. CURRY.

A LARGE gathering assembled on Wednesday, Nov. 8th, at the memorial and testimony service held at the Athenaeum Hall, North-st., on behalf of their arisen vice-president, Mrs. C. C. Curry. Mr. H. J. Everett (Pres.) presided, and was accompanied on the platform by members of the committee and Mr. Alfred Cape, a past President of the Society. The meeting opened by hymn and a prayer by Miss Layton (President, Worthing Spiritualist Mission). Letters were read from many friends, including Mrs. Ruth Darby, Mr. A. Punter, the Brighton Spiritualist Brotherhood, etc.

Miss Layton, Mr. R. Gurd, Mr. E. C. Cager, Mrs. Parsons, Miss Minchin and Mr. A. Cape added testimony, the latter of whom spoke very highly of Mrs. Curry, especially of the early days of the Movement in the town. Mr. H. J. Everett then paid tribute and also spoke of his close personal touch with Mrs. Curry as a comrade and a worker, emphasising the fact that while we can speak of her now and extol her virtues, we ought to be more practical and follow out a suggestion of a friend, and commemorate her memory in some tangible way. Mr. Everett proposed starting an organ fund, because of the pleasure it will give our loved one to see her son presiding at an organ subscribed for by those who love her for her work, and mentioned that the first guinea was already promised. A hearty response was made, 20 other sums of one guinea each coming immediately, and other smaller sums, together totalling £27 18s. 6d. as a start.

Mrs. Annie Curry and Mrs. Ethel Lane contributed vocal items in a very pleasing manner. Mr. Trebet played Handel's "Largo" as a violin solo. Quite a large number of beautiful bunches of flowers decorated the podium, amongst which one noticed tributes from Mrs. Morton, Mr. and Mrs. Roe, Mrs. Jeal, Mrs. Annerley, Mr. Rex Winters, and others.

A hymn and benediction brought this unique, interesting and uplifting function to a close.

SOCIETY ADVERTISEMENTS.

South Manchester Spiritualist Church

PRINCESS HALL, MOSS SIDE.

SUNDAY, NOV. 19TH, at 2-30, LYCEUM. At 6-30, MEMORIAL JOINT SERVICE (Church and Lyceum) in Memory of our arisen Sister, Mrs. E. EASTWOOD, Hon. President and Co-Trustee of our Church, who passed to the Higher Life November 10th, 1922.

Conducted by Mrs. BENTLEY.

Solos by the Lyceum Children.

Collection for F.O.B.

At 8-15, Mrs. BENTLEY.

MONDAY, at 8-15, Members' Developing Class.

TUESDAY, at 8, Public Developing Class, Mrs. FORREST.

THURSDAY, at 3 and 8-15, Mrs. HOPE.

Manchester Central Spiritualist Church

ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

Nov. 19.—Circle for Members only.

" 26.—Mr. F. CHANDLEY.

DEC. 3.—E. A. KEELING, Esq.

Ardwick Picture Theatre.

" 10.—Mr. E. W. OATEN.

Manchester Society of Spiritualists.

38, MASELL STREET, ARDWICK.

SUNDAY, NOV. 19TH, at 10-30, LYCEUM.

At 3, OPEN CIRCLE.

At 6-30, Mr. CHAMBERLAIN.

MONDAY, at 8, Mrs. WOLFENDALE.

WEDNESDAY, at 3 and 8, Mrs. ASHTON.

Moston Spiritualist Lyceum Church

CO-OP. HALL, AMOS STREET.

SUNDAY, NOV. 19TH, at 10-30, LYCEUM.

At 3, CIRCLE. At 6-30, Mr. POOLE

WEDNESDAY, at 8, OPEN CIRCLE.

SUNDAY, NOV. 26TH, Mr. WHITELEY.

Eccles Spiritualist Church,

ALDRED STREET, PATRICROFT.

(late Barton Rd.)

SUNDAY, NOV. 19TH, at 10-30, LYCEUM.

At 3, 6-30 and 8, Mrs. BULL.

TUESDAY, at 3 and 8, Mr. ROSCOE.

THURSDAY, at 8, Mrs. CHROMPTON.

SUNDAY, NOV. 26TH, at 3, 6-30 and 8,

Mrs. RIPPINGHAM.

Pendleton Spiritualist Church,

FORD LANE.

SUNDAY, NOV. 19TH, at 2-30, LYCEUM,

NAMING CEREMONY.

At 6-30 and 8, Mrs. BRIGGS.

WEDNESDAY, at 3, Mrs. IRONS.

THURSDAY, at 8, Miss COTTERELL.

SUNDAY, NOV. 26TH, Mrs. IRONS.

SATURDAY, NOV. 25TH, GENTS' EFFORT

Salford Spiritualist Society,

W ST HIGH STREET.

SUNDAY, NOV. 19TH, at 10-30 and 1-15,

LYCEUM.

At 3, 6-30 and 8, SERVICE OF SONG,

"Spirit Return."

Reader, Mr. G. LEE.

MONDAY, at 3, Mrs. A. SMETHURST.

WEDNESDAY, at 8, Mrs. STAFFORD.

NEW SHAW ST., WEST CRAVEN ST.,

REGENT ROAD.

SUNDAY, NOV. 19TH, at 3, 6-30 and 8,

Mrs. VERITY.

MONDAY, at 3 and 8, Mr. ROGERSON.

WEDNESDAY, at 3 and 8, Mr. GARNETT.

Collyhurst Spiritual Church,

COLLYHURST STREET.

SUNDAY, NOVEMBER 19TH,

ROLL OF HONOUR DAY.

At 10-30, LYCEUM. Services 3, 6-30 & 8.

At 6-30, "SERVICE OF SONG" entitled,

"The Road to Heaven."

MONDAY, at 3 and 8, Mrs. FAIRER.

WEDNESDAY, at 8, OPEN CIRCLE.

SOCIETY ADVERTISEMENTS.

Longsight Spiritualist Society

SHEPLEY ST., opposite PIT ENTRANCE, KING'S THEATRE.

SUNDAY, NOV. 19TH, at 2-30, LYCEUM.

At 6-30 and 8-15, Mrs. KNOTT.

TUESDAY, at 8-15, Mrs. ROBERTS.

THURSDAY, at 8-15, Mrs. SHEARSON.

SATURDAY, NOV. 25TH, CONCERT

in aid of the Building Fund, by

Church's own Concert Party.

THE BLACK AND WHITES.

Tickets 9d.

There will be no Open Circle.

British Magnetic Healers' Association

The above Association will hold

ANNUAL GENERAL MEETING

on SATURDAY, NOVEMBER 25TH,

21, MANOR STREET, ARDWICK GREEN.

Time, 6 p.m. prompt.

SPECIAL NOTICE.—No Healing

SATURDAY, NOVEMBER 25TH.

Worthing Spiritualist Mission

17, WARWICK STREET, WORTHING.

SUNDAY, NOV. 19TH, at 6-30,

Mr. SYMONS.

THURSDAY, Miss LAYTON-FRICK.

SUNDAY, NOV. 26TH, Mrs. ORMEROD.

THURSDAY, NOV. 30TH, Mrs. ORMEROD.

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, NOV. 19TH, at 7,

Mrs. A. BODDINGTON.

Nov. 26TH, Mr. A. T. KIRBY.

DEC. 3RD, Mrs. ANNIE JOHNSON.

Brighton Spiritualist Church,

ATHENAEUM HALL, NORTH ST.

(Affiliated to S.N.U.)

SUNDAY, NOV. 19TH, at 11-15 and

REV. GEO. WARD.

At 3, LYCEUM.

MONDAY, at 8, HEALING CIRCLE.

WEDNESDAY, Mrs. ORMEROD.

Bowes Park Spiritualist Society,

SHAFTSBURY HALL.

Adjoining BOWES PARK STATION, N.2

SUNDAY, NOV. 19TH, at 11,

MR. RICHARDS.

At 7, Mrs. REDFERN.

WEDNESDAY, at 8, Mr. T. AUSTIN.

SUNDAY, NOV. 26TH, Rev. MATHIAS

and Mrs. EDITH MARRIOTT.

Brixton Spiritualist Brotherhood

Church,

STOCKWELL PARK RD., BRIXTON, S.W.

SUNDAY, NOV. 19TH, at 11-15, CIRCLE

At 3, LYCEUM. At 7, Mr. S. BURTON

MONDAY, at 7-30, "LADIES' PUBLIC

CIRCLE."

TUESDAY, at 8, MEMBERS' CIRCLE.

THURSDAY, at 8, Mrs. NEVILLE.

Address and Clairvoyance.

SATURDAY, at 7, SOCIAL.

WEDNESDAY, NOV. 29TH, at 7,

ENTERTAINMENT BY THE LYCEUM.

Ealing Spiritualist Society,

CLARK'S COLLEGE GYMNASIUM, 5A,

UXBRIDGE RD., BROADWAY.

SALE OF WORK AND BAZAAR

in aid of the BUILDING FUND.

SATURDAY, DEC. 9TH, at 3-30.

The OPENING CEREMONY will be

performed at 4 p.m. by

MR. ERNEST W. BEARD.

Admission Free.

Brain Tubs, Palmistry, Card Reading,

etc.

Cheetham Hill National Spiritual Church, Halliwell Lane (opp. Marlboro' Road).

Grand Opening of New Church on Sunday, Nov. 26th.

8.30 and 6-30. **SPEAKER:** E. W. OATEN, Esq., President of S.N.U. and Editor of "The Two Worlds." Silver Collections.
On SATURDAY, Dec. 2nd, GRAND TEA AND SOCIAL. Tea on tables at 5. Tickets, 1/3.

MOSS SIDE PROGRESSIVE LYCEUM CHURCH, 66, RABY STREET, MANCHESTER.

* **PRESIDENT:** MISS M. M. HARRISON. **SERVICES EVERY SUNDAY AT 2-30.**

SUNDAY, Nov. 19th, SPECIAL SERVICES at 2-30 and 6-30. Afternoon, Lyceum Open Service. Bright programme. **PROPAGANDA MEETING** at 6-30. **SPEAKER:** MR. GEO. F. KNOTT, of Rochdale (Secretary, B.S.L.U.).
Chair: MISS E. ELLIOTT (President of M.L.D. Council). Questions invited. Clairvoyance at both services by MISS M. SMITH. MR. C. J. WILLIAMS (President of B.S.L.U.) will be present.
We heartily extend a welcome to all Lyceumists and Friends. Tea as usual. Silver Collection.
SUNDAY, Nov. 26th, MEMBERS' MEETING. **SUNDAY, Dec. 3rd, OPEN SESSIONS** at 2-30 and 6-30.

THE HADFIELD SPIRITUALIST SOCIETY INTEND OPENING THEIR

New Church at Jones St., Hadfield, on Saturday, Nov. 25th.

THE OPENING CEREMONY will be performed at 3 p.m. by MR. H. CHORLEY (President).

DEDICATION ADDRESS by MR. JOHN WILLIAMS (Manchester).

TEA will be provided at 5 p.m. (Tickets, 1/6 each) **SOCIAL** at 7 p.m. (Silver Collection).

SUNDAY, Nov. 26th, SPECIAL SERVICES at 3 and 6 p.m. **Speaker:** MR. JOHN WILLIAMS.

Clairvoyant: MRS. GASKELL (Manchester). **Soloist:** MISS BOARDMAN (Manchester).

SOCIETY ADVERTISEMENTS.

Church of the Spirit, Croydon,
HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, Nov. 19th, at 11,
MR. PERCY SCHOLEY.
At 6-30, MR. GEO. PRIOR.

Church of the Spirit, Camberwell,
GUARDIANS' OFFICE, HAVIL STREET
PECKHAM RD., S.E.

SUNDAY, Nov. 19th, at 11,
MRS. C. O. HADLEY.
At 6-30, MRS. M. CROWDER.
SUNDAY, Nov. 26th, Miss J. MACKAY.

Clapham Spiritualist Church,
Adjoining REFORM CLUB, ST. LUKE'S
RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, Nov. 19th, at 11, CIRCLE.
At 3, LYCEUM.
At 7, MRS. GRADDON KENT.
FRIDAY, MRS. O. HADLEY.
SUNDAY, Nov. 26th, Mr. TURNER.

Eltham Spiritualist Church,
CO-OP. HALL, WEIL HALL PARADE.

SUNDAY, Nov. 19th, at 7,
MRS. EDEY,
Address and Clairvoyance.
WEDNESDAY, at 8, MRS. E. NEVILLE,
Address and Clairvoyance.

Forest Hill Christian Spiritualist Society
FORESTERS' HALL, RAGLAN ST.,
DARTMOUTH ROAD.

SUNDAY, Nov. 19th, at 6-30,
MISS E. M. MADDISON.
WEDNESDAY, at 8, SERVICE.

Hackney Spiritualist Church.
240A, AMHURST ROAD.

SUNDAY, Nov. 19th, at 7,
MR. R. BODDINGTON.
MONDAY, at 8, CIRCLE.
FRIDAY, at 8, LITERARY CIRCLE.
SATURDAY, at 7-30, SOCIAL.

London Central Spiritualist Society,
MINERVA ROOMS, 144, HIGH HOL
BORN, W.C. (Corner of Bury St.)

FRIDAY, Nov. 17th, at 7 for 7-30,
MRS. M. MAUNDER.
SUNDAY, Nov. 19th, at 6-30 for 7,
MRS. L. HARVEY.
SUNDAY, Nov. 26th, Mrs. L. LEWIS.

SOCIETY ADVERTISEMENTS.

Battersea Spiritualist Church.
NEW ADDRESS.
BENNERLEY HALL, BENNERLEY RD.,
NORTHCOTE ROAD, BATTERSEA.

SUNDAY, NOVEMBER 19TH.
MRS. L. HARVEY.
At 11-15, Psychometry Circle.
At 6-30, Address and Clairvoyance.
SUNDAY, NOVEMBER 26TH.
MR. R. BODDINGTON.

Hounslow Spiritualists' Society,
ADULT SCHOOL, WHITTON ROAD.

SUNDAY, Nov. 19th, at 6-30,
MR. T. J. JONES. At 3, LYCEUM.
TUESDAY, at 7-45, Mrs. ORLOWSKI.
WEDNESDAY, at 3, GUILD.

Kingston Spiritualist Society,
BISHOP'S HALL, THAMES STREET.

SUNDAY, Nov. 19th, at 11,
MR. KIRBY. At 3, LYCEUM.
At 6-30, MRS. BEAUREPAIRE.
WEDNESDAY, at 7-30, Mrs. CLEMPSON.

Ilford Psychical Research Society,
PIONEER MARKET CHAMBERS, ILFORD
LANE, ILFORD.

SUNDAY, Nov. 19th, at 7,
MRS. STEPHENS.

THURSDAY, at 3, Mrs. GOODE STOCK.
FRIDAY, at 8, Mrs. PODMORE.
SUNDAY, Nov. 26th, at 7,
MR. and MRS. HUMPHRIES.

Little Ilford Christian Spiritualist Church,
CHURCH ROAD, Corner of THIRD AV.
MANOR PARK.

SUNDAY, Nov. 19th, at 6-30,
MRS. E. MARRIOTT.
MONDAY, at 3, Mrs. JAMRACH, D.N.U.
WEDNESDAY, at 8, Mrs. GOLDEN.
SUNDAY, Nov. 26th, at 6-30,
MR. G. TAYLER (GWINN, D.N.U.)
Lyceum every Sunday at 3.
Conductor, Miss Hogg

Some Reminiscences. An Account of Startling Spirit Manifestations. By Alfred Smedley. With plans and portraits of a number of well-known persons who were eye-witnesses of the manifestations. 1s. 3d., post free.

SOCIETY ADVERTISEMENTS.

Romford Christian Spiritualist Society,
BROADWAY CHAMBERS, SOUTH STREET.

SUNDAY, Nov. 19th, at 6-30,
MR. LUGER,
Clairvoyant, MRS. GARRATT.
Followed by OPEN CIRCLE.
MONDAY, at 3, Ladies' Meeting,
MRS. GARRATT.
THURSDAY, at 8, Mrs. GARRATT,
Psychometry.
Clairvoyance at all meetings.

Manor Park Spiritualist Church,
Corner of SHREWSBURY RD. and
STRONE RD.

SUNDAY, Nov. 19th, at 3, LYCEUM.
At 6-30, MR. T. W. ELLA.
THURSDAY, at 8, Mrs. PODMORE.
SUNDAY, Nov. 26th, Mrs. EDEY.

THE EVANGELICAL SPIRIT RETURN MOVEMENT,

SALISBURY HALL, ROMFORD ROAD,
STRATFORD, E.15.

SUNDAY, NOVEMBER 19TH,
at 6-30 p.m.,
MR. AND MRS. LUND,
Address and Clairvoyance.
Followed by PUBLIC CIRCLE.

SUNDAY, Nov. 26th, Mrs. M. LAYES.

Stratford Spiritual Church,
IDMISTON ROAD, SIXTH TURNING DOWN
FOREST LANE GOING FROM MARYLAND
POINT STATION.

SUNDAY, Nov. 19th, at 6-30,
MR. AND MRS. PULHAM.
At 8, ANNUAL MEETING FOR MEMBERS
ONLY.
WEDNESDAY, Nov. 22nd, at 3,
Ladies' Meeting, Mrs. RICHARDS.
THURSDAY, Nov. 23rd, at 8,
PUBLIC CIRCLE.
SUNDAY, Nov. 26th, at 6-30
MR. W. G. THOMAS.
Forward Movement at 11.
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A MEETING for investigators is held at 33, Louisville-road, Balham, S.W.17, by MRS. COMLEY-MAYES, Christian Spiritualist, on Sunday evenings, at 6-45. No admittance after 7 o'clock. Development Circles are being formed.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station. Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday at 7. Developing Class starting.

MRS. FLORENCE SUTTON, the well-known Medium, holds circles for investigators every Monday, at 3, and Thursday, at 7-30, 1s. Monday, at 7-45, Public Developing Circle.—51, Evering-road, Stoke Newington, N.16.

Speakers, Open Dates, Etc.

Miss V. LIPPY requires dates for 1923. Clairvoyance only. Sundays only.—41, Bagshot-street, Walworth, S.E.17.

MR. W. A. MELTON, Inspirational Speaker and Clairvoyant, requires dates for 1922 and 1923.—59, Millbrook-road, Brixton, S.W.9.

MR. and MRS. A. HEATZ, Blind Mediums have a few open dates for 1923. Can accept engagements separately if desired. Any part of the United Kingdom.—Apply, 24, Vernon Avenue, Old Basford, Nottingham.

MRS. GRADDOL, Clairvoyant and Lecturer, 9, Hedwig-street, Pendleton, near Manchester, has open dates for 1922 and 1923.

WILL Mediums desirous to help the cause for expenses first visit, Sunday or week-ends, write E. KEY, Cash Stores, Boultham Estate, Lincoln.

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Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamps to the value of 3d. be forwarded with the information.

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